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WOMAN'S WORK

Vol. XXIII. OCTOBER, 1908. No. 10.

THE LATEST WORD FROM PERSIA

The many friends of the missionaries in Persia have reason to be thankful that in the present disturbances there the missionaries are not and have not been in personal danger, nor have the Christian populations had to suffer specially for their faith. The troubles have been internal and political. Special care seems to have been taken to avoid any foreign complications which might have followed injury to foreigners, and the fighting has not been of Mohammedan against Christian but of party against party among the Mohammedans.

The difficulties have been confined, also, largely to the two cities of Teheran and Tabriz. In Hamadan there has been no disturbance, and in Urumia, through the influence of the Turks in restraining the Kurds, conditions have so greatly improved that Mr. Labaree writes:

"It is most amazing how suddenly the hurricane blew over and quiet and order came once more to this plain. The people are gathering in abundant harvests now, unmolested. The Kurds left just in time to avoid any irreparable loss to the whole plain."

In Teheran and Tabriz, however, the disturbances have been very serious, the Royalists and the Constitutionalists, as the respective parties might be termed, fighting together. In Teheran, after a short conflict, the Parliamentary Party seems to have been overthrown. Much damage was done to property and some lives were lost, but the missionaries were at no time in peril. In Tabriz the struggle has been more prolonged. It began at the end of June, and the last letters received—dated August 13th from Tabriz—state that the conflict, which began fifty days before, was still going on. The lack of food has caused great destitution among the people. The Board has already forwarded $2,000 for relief to Urumia and Tabriz. How soon the end may come, through the exhaustion of the supply of ammunition or through the victory of one or the other party, or through some mutual agreement, cannot be foreseen.

Through the authorization of the State Department, the American flag has been flying over the Mission property in Tabriz and over the dwellings of all American citizens.

"Missionaries and Mission property," writes Dr. Vanneman on August 13th, "have not been injured, though many bullets and some shells have come into our grounds. No European or Armenian has been wounded. Perhaps two or three Armenian houses have been injured by stray bullets. We are able to buy fruit and occasionally meat, but at about twice the usual price."

With the relief money provided a large quantity of wheat has been bought for distribution among the destitute. The reports in the newspapers of the number of people who have been killed are exaggerated, but Dr. Wilson writes that one hundred thousand people are more or less hungry and many have lost their homes or their shops, and thousands have been without work for six weeks, and at the time of his writing the end was not yet in sight.

The report of the granting of a constitution in Turkey has encouraged the Constitutionalist Party in Tabriz, but the support of the government in Teheran has naturally been given to the Royalists.

It is to be hoped that order may soon be re-established and that the true progress of the nation may not be hindered.

Robert E. Speer.

A MODERN RENAISSANCE

"Persia has been called the most difficult field in the world, and yet in thirty years ten cities have been occupied with organized mission stations, and work has been established in many smaller centers."

"To the question as to whether this is the proper time for a comprehensive plan for advance, we can only answer that the present seems to be a time of the greatest opportunity in Persia, and that in our view it is a critical period in the history of God's work in this country."

"The Eastern Persia Mission has the lowest proportion of missionaries to population of all mission fields except those classified as 'unoccupied.' If the plan of providing one missionary for every twenty-five thousand souls, as suggested in the Board's paper, were adopted, the Eastern Persia Mission would require an addition of 159 new missionaries."

"The demand for education is not deterred by the fact that all Persians know that the missionary schools are Christian, and that the aim of the missionaries is to win Persia for Christ. Evangelists, native and foreign, find on every hand new opportunities for the direct presentation of Christ. Even if this direct testimony of opportunity were lacking, there would remain the lesson taught by all history, that a period of transition is a period of opportunity for impressing new ideas and that political and intellectual changes either give rise to, or originate in, religious movements.

"For these reasons we appeal to the Board under whose direction we work and to the great Church that has taken upon herself a peculiar responsibility for Persia. For us not to take advantage of these changes in this land in order to make the gospel of Jesus Christ a message of power in the hearts of the people would be treachery to a sacred cause."

"Persia is waking up and beginning to appreciate the value of a liberal education, and unless our mission schools give it, the boys and girls fall into the hands of French atheistic teachers; Gregorian national schools where with some good, they are also instructed in the principles of Armenian Nationalism, which means anarchy; or they go to Europe or America and are either lost to Persia or almost always come back more spoiled than benefited."

"Bear in mind that only a few years ago no Moslem girl could openly come to our school. To-day some of the best families are sending their girls to us. Shall we take them in and establish a proper department to meet their needs and give them the gospel, or shall we refuse them a fair chance to get an education and to hear the gospel, for lack of a little more money and missionary force? Will the educated Christian women of America answer?"—*Extracts* from *Correspondence with the Missions Regarding the Distinct Missionary Responsibility of the Presbyterian Church.*

"It is a curious circumstance that while the King has forbidden all public meetings, even those in the mosques, and has closed a men's night school here in Resht, yet our meetings go on undisturbed. A Moslem land in which Christian religious meetings are permitted and Moslem meetings forbidden! Of course the reason is that our work is so small that they have overlooked it."

J. D. Frame, M.D.

"The people are ready as never before to hear the gospel. In a forty-five day journey from Teheran the missionary and his helper sold many Bibles and portions of Scriptures. He writes: 'We have no way of determining the number of persons who have heard the gospel or the number of hours spent in giving our message; but it was about as many hours as there are in forty-five days except those that were necessary for other things. We preached the gospel and read the Scriptures to men, not less than six, eight or ten hours a day, and often more.'"

Board, Bulletin No. 17.

A missionary writes: "He could not do mighty works because of their unbelief. I wonder if we hinder Him in Mohammedan lands, by our lack of faith in a Moslem's turning to Christ."

Our Missionaries in Persia

AND POST OFFICE ADDRESSES.

Mrs. Fred'k G. Coan,	Urumia.	Mrs. L. C. Van Hook,	Tabriz.	Mrs. Chas. A. Douglas,	Resht.
Mrs. Robert M. Labaree,	"	Mrs. Wm. S. Vanneman,	"	Miss Annie W. Stocking,	"
Miss E. D. Lamme,	"	Mrs. S. G. Wilson,	"	Mrs. Henry C. Schuler,	"
Miss Mary E. Lewis,	"	Mrs. J. N. Wright,	"	Mrs. N. L. Euwer,	Hamadan.
Mrs. H. P. Packard,	"	Miss Cora Bartlett,	Teheran.	Dr. Clara H. Field,	"
Mrs. Wm. A. Shedd,	"	Miss Flora G. Bradford,	"	Mrs. J. A. Funk,	"
Miss Mary Van Duzee,	"	Mrs. S. M. Jordan,	"	Mrs. Jas. W. Hawkes,	"
Mrs. E. W. McDowell,		Miss Rosa Shoenhair,	"	Miss Ada C. Holmes,	"
Van, Turkey in Asia.		Dr. Mary J. Smith,	"	Mrs. F. M. Stead, M.D.,	"
Mrs. Chas. R. Pittman,	Tabriz.	Mrs. E. T. Lawrence, M.D.,	Kazvin.		

In this country: Mrs. J. G. Wishard, 506 N. Capitol Ave., Indianapolis, Ind.; Mrs. J. L. Potter, Ledgewood, N. J.; Miss Lillie B. Beaber, 1009 Farrell St., Boise, Idaho; Mrs. L. F. Esselstyn, Lansing, Mich.; Dr. Mary E. Bradford, Lexington, Ill.; Miss Annie Montgomery, care Dwight H. Day, 156 Fifth Ave.

Dr. Emma T. Miller and Miss G. Y. Holliday are *en route* for the United States.

For Map of Persia see WOMAN'S WORK, October, 1907, p. 224.

A Glance Into East Persia

In speaking briefly of the work of our Church in East Persia for the past year, one finds it hard to know where to begin. Shall the story be one of revolution, danger to life and property, the fierce struggle of a downtrodden people for emancipation from present conditions with all the powers of evil let loose, or shall it be a gentler one of steady missionary work in all departments? We may choose either or both, for while battles have been fought and riots have been not infrequent, the hand of a kind Heavenly Father, according to His promise, has been over all the missionaries, keeping them from harm and danger. True, Mr. and Mrs. Stead were robbed on one of their journeys into wild Kurdistan, but no serious harm came to them personally. Only a few blocks from our own home and hospital the Parliament building was demolished in the battle between the King's forces and the Liberalists, and yet Dr. Mary Smith, standing bravely by her post of duty, unharmed, has gone right on with her medical work. On every hand there have been war and rumors of war, yet our Saviour's promise, "Lo, I am with you alway even unto the end of the world," beautifully fulfilled, has shown through the clouds and storms.

What is causing all this commotion in Persia? Is it the missionaries? No, this is one of the times when the missionaries have not been blamed with the great loss of life! The cause of all the terrible troubles that have visited Persia during the past year are called political, but the truth is that in an Oriental land politics and religion are inseparable, and if an Oriental's religion is right you may rest assured that his politics will not be far wrong. The people, not realizing the cause of their troubles, have tried to put new wine into old bottles with the usual result. They saw the progress and liberty in America and Europe and vainly imagined that it could be grafted on their government without years of training along Christian lines and much reformation. Had they realized that the Bible is the only charter of freedom, that polygamy is the hotbed of oppression, that no liberal government can stand that is not founded upon the teachings of Christ, and that no country can prosper which usurps the place of our Lord and gives it to another, the result might have been different. They had obtained the year previous a constitutional form of government, but differences soon sprang up between the Executive and Legislative branches of the government which ended in open warfare and the overthrow of the Parliament with much loss of life and property.

The whole story is too long to tell here, but briefly it is as follows: For months previous, the tension between these two factions continued to become more acute. In June the Shah sent a force to arrest certain leaders of the Reform movement charged with conspiracy, presumably against the Dynasty, who had taken refuge in the Parliament building. When the officers demanded them the reply was a bomb which wounded some of the soldiers. When the Shah heard of the affair he ordered the building to be demolished, which was done by cannonading it. The leaders thus driven from the building were arrested; later some were cast into prison, while others were executed. Among those who paid with their lives the penalty was the great Nationalist preacher upon whose eyes we had operated in November. He came to

us a stranger, quite blind, and when he recovered his sight he left us and we never saw him again. He had the modest title of "King of Orators," but I never heard him deliver a speech, although I was told frequently of his eloquence. He was said to be a great power in the Liberal party.

AMERICAN HOSPITAL AT TEHERAN.
Women's Ward opened 1906; largely gift of Persian princess.
X Memorial window to Miss Charlotte Montgomery.

Some of our neighbors' houses were looted and naturally panic reigned until order was restored by martial law. The Shah had regained his authority in the capital. In Tabriz especially the rioting has been severe and for many months past the political horizon has been darkened by clouds driven in divers directions by many cross winds and not a few great questions remain unsettled.

To our mind the greatest question of all, the one which concerns the future of Persia most, is what they will do with Jesus which is called Christ. Our Church is the only one which has assumed any responsibility for the three millions of Mohammedans in East Persia. And this brings us to the work of the year. The trouble in Persia is not so much with the people; it is with their religious systems. Many of the Persians are kind, polite and gracious, often delightful neighbors.

In the chapels during the year many have heard the glad tidings proclaimed for the first time. Reports from the field indicate that with the awakening throughout the country the attendance at the various services in our field has increased. In the hospitals and dispensaries at Teheran, Hamadan, Resht, Kasvin, Kermanshah, not less than fifty thousand attendances have been given the sick. Without stint these medical plants have the support of all classes, regardless of rank, religion or politics, and there can be no more effective weapon than these for reaching the masses. The new Lilian Holt Memorial Hospital at Hamadan is a splendid institution and makes possible an enlarged

VERANDAH, WOMEN'S WARD.

work in that field. The new Woman's Hospital in Teheran has been a great blessing to the work there.

Side by side with these agencies stands the educational department of the Mission. The work of the schools in all the above-named places, in training young men and boys, has been splendid. These are the men whom the New Persia, which is bound to rise out of the Old, will surely need. What shall I say of those lamps set on a hill, like Iran Bethel at Teheran, Faith Hubbard at Hamadan, the school in Resht and others? I can only say this, that if all the mothers in Persia had been trained in such schools there would be no political troubles in Persia to-day, for the sons would be ready for liberal government.

The colporteur has gone forth quietly, though often not without danger to himself, for the times are perilous, distributing by sales his books, the chiefest being the Word of God. No class of workers commands my respect more than these faithful men. By the roadside, in the inn, on the great overland routes across the desert, they may be found with their messages of light. One has only to walk in the streets of the larger places and to understand the vernacular well to find out how deep is the need of a pure literature. The shops of Teheran and other large places are filled with the vilest sheets and pictures. These tools of the Evil One find their way into the harems, where they do their deadly work in the destruction of character, little children being allowed to see them and often to hear them read.

It is not hard to fancy how great is the transition from such an atmosphere to the purity of the missionary home. Like oases in the desert, these Christian homes, transplanted from free America, give life, hope and inspiration to thousands. As a department in mission work, the missionary home stands unsurpassed in usefulness by any other form of endeavor, for, as has been well said, "half the world think with their eyes." Barren indeed of permanent results would be the missionary work without these centers of hospitality, good cheer and practical Christian living in a land where, as in Persia, there is no word for home.

John G. Wishard, M.D.

Flags

More than a year ago, the U. S. flag was unfurled for the first time over a Consulate in Tabriz. Wm. F. Doty, Esq., was the first to hold the office, and on the occasion of raising the flag invited all of us to be present, while Miss Jewett, the oldest member of the Mission, and our Robert, the youngest, had the honor of pulling the ropes. Now for thirty days that flag is hanging at half-mast in honor of ex-President Cleveland. By this sign at this end of the world, we feel we are under our nation's protection and have a share in "Old Glory," but it has been only a sentimental pleasure till late events have made us feel the need of protection.

There is a story of an American citizen, condemned to death in a foreign land, but saved at the last moment by the timely appearance of a Consul who threw the Stars and Stripes over him and so made him inviolate. Not that we are in such peril, but for weeks civil war, in the struggle between the royalist and popular factions, has been going on in Tabriz. Last Wednesday the King's friends seemed to win and pushed the other party back to this quarter of the city. Immediately there was great excitement and flags were put out as protection in case rioting began. The crescent and star of the Sultan, the black, white and red of Russia, the red, white and green of Italy, the "tricolor" of France, the red, white and black of Germany, and our own Stars and Stripes are the flags now in sight. The man at our cemetery came in frightened but was comforted with the promise of a flag which Mrs. Wright and I made, a new way of celebrating the Fourth of July. Mrs. Van Hook and Miss Holliday also made flags for their gates.

The King's party was driven back by a new leader, Satar Khan, who kicked down the flag of truce and saved the neighboring quarters from pillage. One of our pupils said his house was saved, as they had just begun to drag out carpets and one man with a rug in his hand was shot down at his door.

A month ago we spent the day at the home of a Persian lady who is a special friend, in the edge of the city at the other end. Imagine our grief to hear that her home had been pillaged by sixty horsemen and she and her children had fled, half-dressed and barefooted, through the streets to reach a Princess' house for safety, while one of the men of the family hid for two days in a waterway, as he escaped in his night-clothes.

As I write there is the sound of constant firing. Bullets have even fallen into our yard. The fighting is very desultory. Barricades are thrown up with small holes and through these the muskets blaze away without any particular aim. Every few days we hear of reinforcements. Rahim Khan and his cavalry and a few hundred soldiers from Teheran have come to help the King's side and also with a special eye on the booty, but they have no ammunition, and when a company marched through the Bazar yesterday, one *fidae* (patriot) from a roof fired on them and they scattered! Provisions are getting scarce, meat and eggs can scarcely be found, and one sees crowds around the bakeries, fighting and vociferating. Hunger is a menacing danger, for it would make the people desperate and there would be the possibility of mob violence.

It is certainly a strange state of affairs, that we are in the midst of war and yet see none of its horrors. It seems like half-hearted fighting, for a few cannon shots, effectively fired, would have settled the question. They did fire on the gardens where the King's horsemen were encamped and it is said seventy were killed. Few know how to fire cannon and they are restrained by compassion or fear. Every day we hear fresh rumors, so we fear to write reports that may be all lies. One happy circumstance is that several Moslems have brought their families to Armenian houses, where they have been received as guests and eat with the family. We, too, have several families with us and have promised asylum to others, when necessary, as they do not wish to leave their houses till in actual danger. There are also many applicants for help, as bread is scarce and prices are getting higher every day. We are giving both food and money, and if this state of affairs continues our larders will soon be empty. Finally the King must triumph, so the contest seems hopeless. Yesterday we heard cannon all day. It is a story still unfinished, but we are not afraid, for "His banner over us is Love" and we are under the shadow of the Almighty.

(*Mrs. S. G.*) *Annie R. Wilson.*

Tabriz, July 4.

More recent private letters bring details of Mrs. Wilson's life with the horrors of war at her doors; of 360 beggars fed in her yard, and, resulting naturally from crowds and conditions, of her daughter's illness from typhoid fever.

Darkness and Light by the Wayside

A week ago I reached Van on my return from Bohtan. Conditions there were, on the whole, encouraging. Three of our Protestant villages, not to speak of the others, were still deserted. One of them, Monsoria, was simply a mass of ruins, not one house left standing. I passed through it, and its blackened walls and deserted streets filled my heart with sorrow and resentment towards the Kurds and the government. The soldiers with me seemed to appreciate the situation and were loud in their denunciation of so great a crime. It is very possible, however, that they were in the party that first attacked the village!

When I reached Jezireh, I found our people in a much better condition than I had feared, and quite cheerful and hopeful. They are scattered among six or eight Kurdish villages, but are fairly comfortable. Last fall they all succeeded in renting land on shares, and this summer has brought them a good harvest, so that their immediate wants have been supplied. The relief that was sent them I put into the hands of Mr. Andrus, in the winter to be drawn upon by the committee I appointed, consisting of our chief workers there, Kasha Elea Kasha Yokhanan and Muallim Musa. I found it had been distributed wisely and with fidelity. Of course, dividing it among so many—for they did not confine help to these three places, but gave to the extremely destitute of ten or more

villages—the amount given to each person was only a trifle. The people seemed to be grateful for the interest shown in them, and themselves assured me that there was no danger of any of them dying from hunger. The second Sabbath I was there we had quite a large congregation, the people coming in from the villages, whither they were dispersed. There was no expectation of further relief, as I had announced immediately on my arrival that I had nothing to give, so that it was simply their spiritual desire that brought them together. I really feel that there has been a spiritual gain to them through their losses.

It is as yet uncertain whether they will be allowed to go back to their villages. The government has been breaking the power of some of the big chiefs of that region. They cut off the head of one of them and exposed it in the city of Sert. Other Kurds went into hiding. But how little good was done is evident from the fact that the Sert government would not allow me to go to Jezireh with less than four guards, two zabteas and two regular soldiers. This was not for my safety. I think there was little danger for me, even if I had gone alone. I begged them to let me off at most with two. But their point was that because of the enmity of the Kurds to the government, less than four could not travel over that road. Indeed, the men complained because they were so few. So we cannot say that there is any real improvement in governmental conditions in that region. While I was in Jezireh, the biggest Kurd of them all was taking his sheep across the Tigris on his way to his summer pasture lands. His black tents covered the hillsides, and his sheep and cattle and horses, numbering in all nearly 100,000, devoured the substance of the inhabitants for miles around, worse than that other pest, the locusts, which were beginning to fill the air before I left. When that man is near, he is the government. The local governor is simply a figurehead.

Another illustration was afforded on this journey of the fact of which I have long been conscious, viz.: that a journey offers us our best opportunity of sowing seed among the followers of the Prophet. Two men, one of them a mullah, fell in with us and were our companions for two days. They were readers and were alive to modern conditions and movements. The mullah called on me in Jazireh, and again on our return to Sert. In the course of one conversation he voluntarily expressed his belief that Jesus Christ was God's great sacrifice for the sins of the world. He seemed to be a very thoughtful man and sincerely interested. The brethren spoke kindly of him. This is another proof, also, that our native brethren do seed sowing perhaps more than we are aware.

(Rev.) E. W. McDowell.

Van, Turkey in Asia.

An Adventure With the Loors

We were nearing Gorgavand on the way to Sahnah when we came up with a Persian traveler on horseback. He handed Mr. Stead a bunch of money, tied up in a handkerchief, and asked him to keep it until we should arrive in Sahnah. When asked what for, he pointed out two horsemen on the hill and said, "There are robbers in the way." When we reached Sahnah we gave the money back to the stranger, who felt sure that if he had not waited for us he would have been robbed. We felt the same certainty. Sunday rumors were rife of pilgrims being robbed and on Monday we had some misgivings, or at least our servant had, about attempting to return; but as the city was also in a desperate condition, and we had left our house in charge of a pair of sick people, we felt more worried about how things were going there than afraid of dangers by the way. We reasoned that since there had been quite extensive robbery on Sunday, of course the robbers would keep out of sight for a few days and Monday would be more likely to be safe than Tuesday. We also reasoned that we had had several other experiences with Persian robbers and had found them quite respectable people so far as their dealings with foreigners were concerned. So off we went, agreeing that if we were attacked we would simply give the gentlemen whatever they demanded.

A little way outside of Sahnah we came up with Ibrahim, the post-rider,

standing in the road undecided as to whether to go on or to return. He remarked, "That fellow says the road is not safe, but I will go along with you." When we got to Samangah, a mile and a half or so from Gorgavand, we saw many of the inhabitants on the housetops looking in that direction, and Ibrahim pointed out a company of horsemen and suggested returning. As the horsemen were galloping towards the mountains, we thought we had come just at the right time and pushed on.

Gorgavand is hidden from the road at that point by a high mound and we saw nothing more that looked threatening until we came around that hill, when suddenly we were surrounded by perhaps two hundred armed men with guns pointing straight at us. We drew up the horses, which was not necessary, for before they had time to stop they were seized by half a dozen men, a dozen more were cutting them out of the harness, half a hundred were scrambling into the wagon, over the wheels, over the dashboard, over the back, over our heads, dragging things from under the seat, the cushions from under us, the load from the box and our clothes from our backs. Mr. Stead got down,—in his letter to Mr. Jackson, American Ambassador, he says, "by the assistance of the Loors,"—and was immediately surrounded, his coat, shirt, undershirt, suspenders, shoes and stockings torn off him. Glasses and hat had gone before he got down. I had on a dress with skirt sewn to waist and a heavy brown shawl around myshoulders. Theshawl was quickly taken and before I had time to think, my skirt was seized from three sides and torn from the waist in as many pieces. Some one grabbed my petticoat and jerked it from its fastenings, but as the crowd jammed in he was pushed back and I succeeded in gathering it about me so that it was more difficult to get hold of, and then warding off from every side I kept saying: "You must not take my clothes; I am a woman. Even thieves are human and do not touch a woman," etc. One on the back of the wagon pulled my hairpins out, and when my hair fell down over my shoulders the crowd drew back saying, "It is a woman." One tried to pull me out of the wagon by the foot, but the crowd jammed his arm against the dashboard and I loosened his grip with my fingers, another caught my foot under the seat, trying to get my shoes, which were high-laced, and I thought for a second that my leg would be broken, but I succeeded again in getting free. When they got through with Mr. Stead he came and helped me down and as we walked out of the crowd they were already galloping towards Samangah, which they looted and then fled to the mountains.

As soon as we got out of sight I stripped off the remnants of my skirt and two gingham shirtwaists (I had put an old one on underneath for more warmth in the early morning). I put the former over Mirza's shoulders, one of the latter on Mr. Stead's shoulders and the other on his head. Nothing could be done for his feet and we had not gone far before they began to blister from the hot, stony ground. By the time we got to Nadirabad, about six miles, he was about ready to sink down. Mirza went on to beg or borrow any kind of old shoes, but nobody would give though he promised to give new ones in their place. His going ahead only resulted in all the men of the village getting over to the road by the time we arrived to enjoy our plight. Mirza and I hurried along to get shoes at Bisitun, but when we crossed the big bridge, half a mile further on, we found a friendly coffee-house man who quickly took off his shoes and also gave his outside coat to Mirza. Mirza hurried back with the shoes but they would not go on and neither would any others, for there were immense blisters on both heels and soles. Just then an acquaintance of the coffee-house man came along with a donkey and he at once hired him for us. The donkey man threw his striped abba over Mr. Stead's head and he looked for all the world like an Arab muleteer. As we got near the village the people began gathering around and asking Mirza, "Did you get stripped?" He replied, "No, we just took off our clothes because the weather was warm!"

Our good friend, the magistrate of Bisitun, made us as comfortable as possible. One of our Christian Jews from Kermanshah had just arrived and he came around at once to see if we needed

money. The Fakhim ol Saltaneh, who was in Bisitun looking after the safety of the villages he owned in that region, brought shirt, stockings, overcoat and a soft felt hat. We tried to get animals at once to come into the city but though there were plenty of caravans waiting there for a chance to get out no one dared risk sending animals on the road. We then got a runner and sent a letter to the British Consul in Kermanshah asking him to send animals, an escort and some clothing. Our men reached Kermanshah about sunset and Capt. Haworth sent at once to the Kermanshah agent of the Minister of Foreign Affairs. Together they labored with the Zahir-o-Molk till afternoon of the next day before they could get him to send an escort. At last he said he would do it as a friendly act but disclaimed any duty in either trying to keep order or helping those who suffered from the disorder. We had to sleep two nights on the floor under horribly dirty quilts among myriads of fleas, and if I should have the choice between those two miserable nights and another encounter with the Loors I would take the half-hour with the Loors. I wore the magistrate's cloak into the city tied in at the waist with a yard of muslin that we had gotten for a towel!

It is now the sixth day since the accident and Mr. Stead is not able to put his foot under him yet. Both heel and sole blisters on one foot got broken and infected, the other I tapped carefully when we got to Bisitun and that foot is fairly comfortable.

Capt. Haworth has taken up the matter enthusiastically and the whole region is awaiting the result, hoping that it will be a means of relieving the situation, which has been growing daily worse for the last six months.

(Mrs. F. M.) *Blanche W. Stead.*

KERMANSHAH.

Surgical Struggles in the East

Last month I was laid up for ten days with influenza. I got up sooner than I should have done, so was not feeling up to the mark the first day out, when a "hurry call" came about 11.30 A. M. After a long tramp through mud and slush, Anna and I finally reached the place. Three very dignified Moslem priests were sunning themselves, cat fashion, in the glorious sunshine. With great solemnity they ushered me into the presence of the patient, who was surrounded by a score or two of women. As she was unconscious, we tried to get a history of the case from the women. They all tried to talk at the same time, gesticulating frantically. We quieted them, then searched for the mother, who gave the necessary information. A simple procedure with a small instrument was necessary. With a loud voice all refused to let me do it. Explanations were of no avail. Anna and I appealed to the priests on the porch. They "commanded" us to go ahead and do what was necessary. Again all refused to let me do it. Explanations were of no avail. The women by force prevented us from getting near the patient. I went to the husband this time, saying the patient could not live long in her present condition, would he use his influence? He entered the room with me and urged the women not to interfere. A second protest, more vigorous than the first, was raised, and the poor husband fled. Then the curtain was cautiously raised and a gray head appeared (the father). With all the eloquence of one with years of experience, he exhorted the women to be reasonable. Could one expect reason from women who had been aroused almost to a state of frenzy by the thought that one of their elect, with feet turned toward Mecca, was to be contaminated by a "Christian dog"? The father gave it up. I started to leave, and then they said they would "cut" their Holy Book and do as it commanded. To a near-by mosque they hastened and brought back word that the cutting of the Koran was unfavorable to me. The women rejoiced, the men were disappointed, I grieved for the poor woman. As I went out into the yard the priests begged me to wait just another minute and they would call off the first "cut" and cut once more. Wearily I sat on the steps and waited. Soon a shout told me that this time the Koran wills it to be done. The women burst out crying, some left the house in despair and Anna and I went to work. The father offered us $50 if we would bring her back to life and offered to

carry out directions and would send a servant for drugs. They were so solicitous! From that day to this not a word have I had from them. They were deceiving themselves and me by all their pretence of concern. I have since heard that the patient died a few days later. No wonder, for she had had no treatment.

Hamadan. *Clara H. Field, M.D.*

The Girls' School at Tabriz

I moved into the school May 1, to take charge while Miss Beaber is away upon her vacation in America. It is very pleasant to be back in the old haunts. The personnel of the school, of course, has changed, and I only find one person remaining from the old days, Mirza Halleel, the Turkish and Persian Mirza, who has been in our employ now over thirty years. Among the scholars is one little girl whose mother and grandmother were both my pupils.

It has been very sweet to have the "old girls" in visiting me ask, "Can we go to your room?" It was "mother's room" in the old days, where many confidences were given, many tears shed and many burdens lightened. It helps much in carrying the heavy burdens of the school to receive so many expressions of satisfaction that I should once more be at the helm. We hear sometimes of the ingratitude which missionaries meet, but for myself, I have a cup running over of faithfulness and devotion from those for whom I have spent my life, and I only wish I had another life to give to their children and grandchildren.

I received sixty-four pupils from Miss Beaber, fourteen boarders and fifty day scholars. School closed with sixty-one and scarcely any tardiness or absenteeism during the term.

About a month before school closed, when I was visiting, in company with the other ladies of the mission, the wife of a man of high rank, the conversation turned upon the subject of schools. This lady is wealthy and public spirited, and much interested in the question of education for Moslem girls. In the course of the conversation she remarked that she did not know that we had a school for girls. I determined I would show her the school, and so on Thursday, the 18th of June, I invited a company of Moslem ladies, and arranged a programme of such exercises as I thought would interest them, and show the work of the school as far as possible in a different language—as the language of this school is Armenian. Those who could read Turkish read in that language portions of Scripture, and the songs which were sung by the school in Armenian. There was some singing in Turkish and English, and the exercises were enlivened by some kindergarten pieces which were explained. Then we had the calisthenic drill, of which Miss Beaber has made a point, and the pretty evolutions were enjoyed as they always are by all who see them. At the close of the exercises one of the ladies presented an address which she read gracefully as follows:—

"I am proud that to-day we have realized that wish, which, from our earliest time until now, we have talked about day and night with earnest longings for its accomplishment, which is that there might be opened for the noble daughters of our native land a blessed and happy door of emancipation, and that there might shine forth for the children of our own land the light of knowledge and excellent training. Thanks be to God, this wish has been realized to-day, and we have the honor to be present and to participate in this great assembly. It is the first time in history that we have had the honor of being present at the examination of a girls' school, and it is the fruit of the labors of these lady teachers that we have attained to this honorable distinction. However much we may express our thankfulness, it will be but a small compensation for the trouble they have taken. We ask God to give us the grace and ability to understand more fully the worth of their beneficence, that we may become able to guide, like them, the children of men from the darkness of ignorance into the enlightenment of knowledge. *Iftahar Zada.*

Some of the ladies asked her if she had been in the school that she expressed herself so warmly. She replied no, but her father owed all that he was to us. When I came to Tabriz, thirty-two years ago, he was studying English with Mr. Easton and for a good many years was closely connected with the mission in Tabriz and Urumia as pupil and Mirza. He learned English well and has been paying especial attention of late to laws of Western lands, translating and preparing books on the subject in Persian. At the time he was secretary of the

Provincial Council. Two weeks from that day the Council House was sacked and its members are now scattered.

The prospects of the school for another year were very fine. I heard of large numbers of pupils who wished to be received, both boarders and day-pupils, with parents willing to pay the highest board and tuition that the school has ever received, but the continued siege is producing an outlook that is far from reassuring at present.

We have been so fortunate as to secure as a matron for the school Anna of Salmas, a member of the Church there. We have also engaged Elishua, the daughter of Kasha Yohannan of Salmas, as a resident teacher. Elishua is a graduate of Fiske Seminary, and an earnest Christian girl, whose influence will be wholly for the good of the school.

Loretta C. Van Hook.

TABRIZ, July 30.

Signs of Progress in Khoi

The people here are very friendly, and among many there is quite a progressive spirit. There is a Society for Benevolence, of fifty-two members, pledged, each on his honor, to give a certain sum monthly, as long as he lives. They are opening a school with a head teacher from Tabriz, and have bought a large second-hand printing press from Tiflis. There is also a most attractive reading-room connected with a tea-house, upstairs, with windows opening on three sides on a square. It has plants, nice furniture, canaries, pictures, a telephone, and among the books are a Persian Bible and a Life of Dr. Cochran.

GATE OF MISSION PREMISES AT KHOI.

The two revolutionary chiefs (Armenian) are pleasant young men. They have been closing up and sealing all the Armenian alcohol vessels on this street, where more than twenty houses have been selling it. This is the outcome of an episode this week when two drunken Moslem priests reviled Dr. Abraham in this street most violently. He complained to the Mujtaheed, who had them seized and was going to have them beaten in the Doctor's presence. But he and Baron Stephen, after talking to the men and accepting their humble apologies, said, "The Bible teaches us to forgive," and so they did so. Meanwhile the Armenian revolutionists, of their own initiative, have been trying to close up the liquor selling, and put it all in the hands of one man and away from the Armenian quarter, which is better than the present method of allowing the buyers to enter their houses and drink.

There is much unrest in the region.

(*Rev.*) *S. N. Jessup.*

"WE can say very thankfully that Hamadan in all the unrest of these times has remained comparatively quiet."

Mrs. N. L. Euwer.

Falling Among Thieves

Seven years ago, G. and I began touring together, and as I am now expecting to come home on furlough, we planned a brief visit to the village of U. We found the work exceptionally good, so instead of remaining but one night we stayed a week. They would not let us go and crowded in (mostly women) from forty to sixty a day, besides inviting us to their homes, where we had good audiences. I was so hoarse I could scarcely speak, but would talk till stopped by coughing, and then S. would take it up efficiently. She had volunteered for this journey from pure love of the work, as she has her own home and is in no way employed by us. I could not have gone without her and was so glad God provided this dear companion.

At last we went to U., my sixth visit in seven years. We had a warm welcome. We were there six days and had many visitors, men, women and children. We talked to them in the plainest way about their sins and the falseness of their prophet and religion, and instead of resenting it they begged us to stay longer and were most unwilling for us to leave.

We hoped to find wagons or carriages at Kh., but were disappointed. The people wanted us to stay, but we knew Tabriz was in the greatest disorder, with street fighting going on, so hastened to reach home while we could. We took donkeys for the hot, dusty sixteen-mile ride and left about ten o'clock. Not far from Kh. is an artificial pond, shaded by fine trees, where we saw a couple of men with guns. I was riding a big black donkey, a villainous, headstrong beast, without even a rope on his neck, who wanted to go into the water. In the excitement of getting him steered away and on the road again, I failed to notice that G. was not with us. We went on for about three-quarters of a mile, and then K. R. came up, quite worried, to say that the men with guns had taken G. and would not let him come on. I was sure they did it to make us all go back, so that they could rob us. We waited for some time, hoping that when they saw that we did not turn back they would release him. A man came along, who told us that the men had taken G.'s watch, and that he had gone back to Kh. Knowing that he had friends there, we judged it best to push on to Tabriz and consult with the gentlemen about getting him into the city the next day, as we knew he had no money. We felt anxious and troubled about him and sorry to have left him, though it was the wisest thing to do.

We reached a little tea-house, from which the people came out in great excitement to say that we must not go on, as there were highway robbers between us and the town of S., which we were approaching. As nothing was to be gained by staying out on the plains, it did not take us long to decide to continue our journey. We reached S. and passed through in safety. Being now on the last half of our journey, with Tabriz lying before us at a distance of six or seven miles, we felt secure for ourselves and only anxious about G., though hoping to see him the next day.

A shout from behind told us he had come and we prepared to greet him with the greatest joy and thankfulness. He came up, quite indignant because we had forsaken him and unwilling to speak to us. The poor fellow was hungry and thirsty and had walked six or seven miles in the hot sand and dust. He reproached us for not returning to search for his lifeless corpse and said he had passed through the terrors of death. The robbers had taken twenty-two cents from him, all the money he had, and one threatened to kill him if he did not get five dollars from me. Our moving on blocked this project. Then he demanded G.'s watch, three times leveled his gun at him and finally drew a dagger, slightly cutting G.'s hand. The other man unexpectedly took G.'s part, saying he should not lose his watch, and the two began to quarrel over it, till, to stop them, G. gave the watch. It seems the second robber was the son-in-law of the people with whom we had stayed in Kh. His wife, or one of them, for he has three wives, had been visiting her parents, and we became friends. I had given her a little pair of scissors, which perhaps influenced him in our favor. G. got something to eat and drink, mounted his donkey and gradually became more reasonable. He had related

to us all his adventures and was becoming convinced that we had tried to do our best.

We were about four miles from Tabriz when a horseman with a gun galloped up, followed by another and another till there were twenty or thirty. Poor K. R. was in the rear, and they held him up, took thirty cents, a cloth bundle containing bread, his pocket-knife, pencil, cigarette-box and his precious fowling-piece. Our donkeys calmly wandered on into a wheat field. The men began taking down the loads, and I hardly know what we should have done without G., for K. R. was badly frightened. G. has a very persuasive way of talking. When the leader of the band rode up and heard him he stopped the proceedings of his men. He told me not to be afraid. I said, "I am not afraid, as we are for neither side; we are foreigners, but friends to all. I regard you as my sons and brothers, and see nothing to be afraid of." This was quite true, as I felt perfectly composed. I thought of the child in one of Charles Reade's books who was anxious to see a thief, and after prolonged inspection exclaimed, "Why, it is only a man!" These were only men; I was able to speak their language and know, to some extent, how to influence them. They asked for a gold piece, and I said: "I have no gold out here in the desert; my money is in Tabriz. If two or three of you will guard us to our home, they shall have a present." They laughed and said they could not do that. The leader ordered K. R.'s gun to be returned, and asked again if I had been frightened or felt injured or offended, to which I said,

DR. COCHRAN AND PATIENT, KURDISH CHIEF, WITH GUARD.

"No," and we parted very pleasantly. Fortunately, they never thought of my watch. One man asked politely for my brass drinking cup, so I let him have it, but otherwise suffered no loss. I had been thinking out in the villages, perhaps it was wrong to leave the country when they seem so receptive, but these experiences seem to make it clear that we cannot travel now, and the work in the city is almost entirely stopped by the political troubles, so it may be as good a time to come home as any.

Grettie Y. Holliday.

TABRIZ.

Harvest Prospects

We are passing through troublous times here, because of the Kurds, who come down from the mountains to rob the villages, killing some and wounding others. There is a constant procession of horses, donkeys, camels and people on foot, all loaded with household goods, which they are bringing to the city for safety. The houses in the city are crowded, and every available space is rented for the storing of goods or for families from the villages who are taking refuge here. It is spring and just the time when people need to dig up their vineyards and sow their fields, but multitudes whose vineyards lie more remote dare not work them, so they are left uncared for, while the people have the prospect of hunger and suffering next winter.

Our hearts ache for the poor terror-stricken people. The government does not lift a finger to help them. I firmly believe that sometime, out of all the confusion, will come the granting of religious liberty. The general disturbances increase rather than diminish opportunities for work among the women in the city, for the leaders are too much occupied with other things to notice what we are doing.

URUMIA. *Mary K. Van Duzee.*

Five Loaves Among Five Thousand

For the last ten days we have been so busy with relief work that we could not even write to relieve the anxiety of our friends. The situation seems to grow worse as time goes on, with no apparent settlement in view. Last week a cannon ball burst near our garden, and part of the shell struck the path two feet in front of our servant. The old citadel, or Ark, as it is called, is only a few hundred yards from our house, and it is from there that the Liberals fire. The explosion of the cannon sometimes shakes the house.

This has been a very hot, trying summer, for although we have not felt ourselves in special danger nor been afraid, the unnatural condition of affairs, and now the want and distress, have been a severe nervous strain. For seven weeks the bazaars have been closed and all business, except that of a few small fruit and vegetable shops, has been suspended, throwing thousands of people out of work. There is scarcely any bread, the main sustenance of the people, to be obtained and the little there is costs four times the usual price, so you can see how impossible it is for a man to buy bread who only earns enough in ordinary times to feed and clothe his family day by day. Many have not one cent income because of no work, and where they can borrow money at high interest they have to pay almost famine prices for food. We are so thankful for the summer weather and fruit, but there is sure to be great suffering this winter.

Half of the money which the Board sent us has gone in the purchase of wheat. For some days we gave to about five hundred people, but we found it was not possible to go on at that rate, so for a week or more we have investigated each case. I have had as many as several hundred in my kitchen in one morning, and out of them all could perhaps only give to seventy. It is so hard to turn them away, but it has to be done, and when I get through such a morning of talking and investigation I generally have a severe nervous headache.

An old Moslem woman, who is a Christian, told me of her sister, old, infirm and ill, with a crippled son who is terribly deformed, a daughter and grandchild. There is no one in the house who can earn a penny, so I was giving her about forty cents a week and this week gave her some wheat. We thought we might cut off the money for some one else, but she has just come and begs me to continue it, for, as she truly says, what can they do with a few pounds of dry wheat, and no money to get it ground into flour and baked? A blind woman came yesterday with the old story which we hear so often: "I was once pretty and a good worker, but seven years ago my eyes began to trouble me and I went blind; then my husband divorced me and cast me into the street." She has been doing odd jobs enough to keep her from starving, and now a woman allows her to sleep in the yard, with nothing but her old ragged clothes for a bed. She managed to get here by feeling the walls in the streets, but when she got into the open garden with nothing for support she had to sit down on the path, until I led her to where the wheat was being distributed. Mr. Jessup gave her an extra amount of wheat, so she would not have to come soon again. These are samples of the hundreds who apply. There is no organized charity among Moslems, and anything they do is to gain merit for themselves. I know I never could have conceived the degradation of Oriental poverty at home in America.

Marguerite A. Vanneman.
(*Mrs. W. S.*)

A Corner in Wheat

"A rich merchant, who owned the village of Mian and was said to have quantities of wheat in store, was called up and a demand made that he fulfill promises he had made to sell wheat. He refused, except at an exorbitant price. He left the telegraph office and women surrounded him, begging for wheat. He cursed them. Then the mob attacked him, dragging him through the streets, pelting him with stones and cutting him with daggers until he offered all the wheat he had if they would spare his life. They told him it was too late, and in half an hour he was a dead man, his nose and ears cut off, and his naked body hung up by the feet."—*Extract from Private Letter.*

LETTERS FROM MISSIONARIES

PERSIA.

MISS ANNIE WOODMAN STOCKING wrote from a village, July 22d:

We came back from Resht June 26. It was a fine experience for me there, a most valuable year. Now I am eager to begin my work in school. We hope political changes will not make any difference with the splendid attendance of

OVER SEVENTY MOSLEM GIRLS

(besides Armenians) the past year. It looks as if it would take the People's Party many a long day to recover from the overthrow of Parliament. Poor Persia! But this is the time to be here, the time of glorious opportunity. Before this reaches you, probably you will have seen the Potters.

This summer Miss Shoenhair and I are keeping house in a village ten miles north of the city and Mr. and Mrs. Douglas have a house in the same garden. "Your slave" is grinding fervently on the Persian language with a lesson that takes about two hours and a half every morning and much preparation besides. I am struggling with Persian writing, which is the only impossible part of Persian. What can I expect to accomplish when my teacher tells me that it took him ten years, writing day and night, to become the master penman he is? This magnificent Oriental patience—and we want to accomplish the same things in three months with an hour's work a day.

MRS. F. M. STEAD gives vivid details of work in KERMANSHAH, June 23:

Just at present, I am spending my forenoons in the dispensary and the afternoons largely in calling. The missionary must get out among the people, and school, church, hospital, all together will not get hold of them like the social call. When you enter the house, which, if you are expected, is bound to be full, you lay your hand on your chest, bow and say, "Peace to you." The hostess, or one of the more honorable of the guests, responds, "To you peace." If you are a person of importance, every one in the room stands up until you are seated, and they insist on your sitting at the side of the room farthest from the entrance, which is the highest place. If you are held in little esteem, you may sit down near the door. When I am calling on great people who think themselves much bigger than I, I march straight through the company to the highest seat, but when I call on the poor I always sit down wherever there happens to be a comfortable place, and when they insist on my changing, I tell them that among Christians there is no highest place. Only the poor can understand this. When you are seated, a series of health asking begins. Each person in turn asks, "How are you? Are you well? Is your health good?" etc., and you keep bowing and saying, "Thank God, your kindness is great; may your love be greater, and so on, and then in turn ask them of their health in all the different ways they have asked you. The salutations over, the water pipe is ordered. Every one is surprised that you do not smoke, and the hostess asks if you will have cigarettes instead. When you pass that by also, she wants to know what you do smoke. Of course, you smoke something. As soon as the samovar can be got ready, tea is brought, very strong and very sweet, in tiny glasses with glass saucer and little tin or silver trays under them. You being the guest of honor, are served first. Refreshments finished, your opportunity has come for reading and talking, for that is the end of their resources in the way of entertainment.

I occasionally sing a hymn, but always read a longer or shorter portion of Scripture and begin at the very first and tell them the story of sin and salvation. I have seldom found the women uninterested. At one place where they brought in a dancing-woman to furnish the entertainment, she and all the guests got so interested that the dancing and indecent jokes were entirely forgotten. When you are ready to leave, the whole company again rises, and the hostess accompanies you to the door or, if there are no men in the yard, to the gate. In leaving you say, "God be your keeper" or "I have committed you to God," and the reply comes, "Your coming is blessed."

MR. STEAD BAPTIZED A JEW

two weeks ago and his brother last Sunday in the church here. Both had been Bahais and their father is one of the leaders of Bahaisism here. Their uncle beat the first one who was baptized and handed him over to the Moslems, in a village where they went to trade, saying that he had said the Koran was all a lie. I think both of the young men will be likely to try to lead others to Jesus. We are watching eagerly for the natives themselves to begin to get interested in winning souls. The young man who came from Gasri-i-Shireen to be baptized two or three months ago is back in the city now, thrown entirely out of work. He

has gone among the villages now to see if he can work up a mercantile business. I don't suppose converts here have any harder time than in other countries where the gospel is not wanted, but it is hard to see them in straits and not help them. Even if one has the means of helping them, the wisdom of it is doubtful, because the Oriental is so easily made a beggar or dependent. Perhaps it is that these may not be spoiled that missionaries usually have nothing to draw upon but a living salary. I wish sometimes that I could have just what one wealthy person at home wastes, to spend on God's poor here. I suppose I would not have known how to spend it wisely or God would have given it to me.

We are not planning to leave the city this summer unless our health forces us out. It is unusually hot, but there is no good place around here for summering, and it costs a lot to go to Hamadan.

Mrs. J. N. Wright wrote from Tabriz:

People who only pass through a country are very apt to get wrong impressions. A carpet merchant who came to Tabriz for a month one summer, when the schools and hospitals were closed, wrote to our Board that they should spend more money on schools and hospitals and not so much on preaching the gospel. The preaching was all that he saw and it was in a tongue unknown to him. He only saw that in our church and saw nothing of what it costs our traveling missionaries to preach the gospel. Just now my only boarder is Mr. Doty, our U. S. Consul. He tried to live alone but the food that his servants prepared seemed to make him quite ill, so he begged to be taken into our family. He is a fine man, has taken a theological course, and is in perfect sympathy with missionary work. He was once a home missionary in South Dakota. Mr. Doty has been a great comfort to us, for he has traveled in Alaska, where our oldest daughter is now teaching among the Indians. Can you imagine a family more widely separated than ours? Yet occasionally in a day-dream I fancy it possible to have this older daughter with us to help with the teaching of the younger children.

CHINA.

Mrs. J. H. Judson writes from Hangchow, June 27:

The friends in the homeland cannot imagine the joy on the part of the missionary when the postman arrives with a big budget of letters from home. For the past few months I have been a "shut-in." On Dec. 21 I was taken with fever and pain in my right arm. Little did I think that a long, serious illness was before me! How beautiful it is that the future is entirely hidden from our view! Instead of decreasing, the pain from the shoulder to the finger tips grew worse with high fever. Daily massaging was of no avail, and at the end of the third week it seemed necessary for me to have an operation. A very deep-seated abscess was found in the pit of my arm. Still the trouble was not at an end, for in about two weeks more, after much suffering and fever, another abscess had to be opened on the same arm. This left me very weak. I was in bed eleven weeks, and it has only been within the past month that I have had the entire use of my right arm. I was unable for a long time to comb my hair, dress or feed myself. Now my heart is full of joy and gratitude that I am able to be up, though my hand is unable to use the same strength as formerly. I hope after the summer heat is over to be quite well and strong again, and in the harness hard at work for my Master. Indeed, I desire more than ever to give myself and everything unreservedly to the service of Him who has done so much for me.

My husband opened

A NEW SCHOOL LAST CHINESE NEW YEAR.

We have long felt the urgent need of this school in order to gather the dear little children of our Christians. Our Alumni and their wives have been agitating the subject for some time past. Last year I well remember, while on a short visit to the homes of two of our Alumni, I saw how distressed they were because their little sons and daughters were attending the heathen school and growing up in this atmosphere. We mentioned the plan of opening a school where their children might be under Christian instruction. I shall never forget the expression of joy on their faces. After much consideration and prayer the school was opened. There are thirty-five children and all are the children of our Christians, with the exception of five, who come from outside homes. What a joy it is to secure the little girls, who go in and out and study with the boys. This is quite a new departure for China. We have two teachers, one a Christian who teaches arithmetic and the religious books—Bible and catechism—and the other (not a Christian) but a fine man and a very good disciplinarian. We have introduced calisthenics and music. One of my old boys goes out every Saturday to sing with the children. The running expenses of the school are about $400 (Mex.) a year, which is used for rent, salary and other incidentals. The Mission gave about

$100, while the remainder came from the parents. I trust you will remember these dear girls and boys in your prayers. We have the help and enthusiasm of our Alumni, in their desire to educate their daughters as well as their sons.

My husband appears better than last year, I am happy to say. Pray for us that we may never lose faith, but daily feel that this great work of faith and love is His work.

MRS. CHAS. KILLIE writes from a mountain eyrie twenty-five miles southwest of PAOTINGFU, March 30:

After five days of jingle, jingle of brass and sleighbells on the mules, which were also decorated with rope harness and red silk pompons, we finally reached our Station up here in the mountains, where we have fifty or more Christians, men and women. Mr. Killie and I have been holding classes for ten days. There were fifteen women and sixteen or eighteen men in our classes, some of them inquirers who have come for the first time. Yesterday we held a communion service; eleven men and one woman were examined as candidates for baptism; three men and three children were baptized.

I came here four years ago and was the first white woman who ever crossed over these rough, steep, dangerous mountain paths; I cannot call them roads, for half the time there is not even a path. We are 3,000 feet above sea level, and ice is still in the river beds and snow on the mountains. The path either led us down and over the mountains, over and around and between huge rocks, or else through the river beds. We had to cross many streams, eighteen or twenty per day, or perhaps we crossed one stream many times. We either forded the streams or crossed on a bridge of two or three narrow planks laid down lengthwise. However, it pays one to cross such roads to visit and teach and commune

WITH SUCH EARNEST-HEARTED CHRISTIANS,

and I wish the friends at home could hear them pray and see their faith.

In a new station, opened last fall, we now have a street chapel, and also a Sunday chapel and classroom for both men and women at the same time, and two small rooms for Mr. Killie and me to live in when there. We have had two classes there this winter, of ten days each, the men living in the outer courtyard and the women in the inner one, and we between them. This place is twenty-five miles southwest of Paotingfu.

WEST AFRICA.

REV. J. S. CUNNINGHAM, BENITO, writes:

The churches which assumed self-support last year are pushing ahead and are being blessed with crowded houses. The church at Hanje began to collapse owing to the crowd that gathered there for communion in May. Over 500 at the Evune communion last April, and over 500 at the Bata church. Evune church is doing nobly. This is the church which refused to make a canvass for the support of the church, but the new minister, Mbula Ngubi, showed them their wrong. They are supporting Mbula Ngubi, $96 a year; two Bible readers, each $22 per year, and a school teacher, $36 a year.

JAPAN.

MISS IDA R. LUTHER wrote from KANAZAWA:

We graduated from the school twenty-one girls, the largest class we have ever sent out. All, excepting two, were acknowledged Christians, though all were not baptized. One was afraid she would be taken out of school, so waited until the last Sunday before she graduated, to be taken into the church. Now her parents have changed their opinion and are arranging to have her marry a Christian man. Four of the graduates have come back to study English, and two of our former pupils, who were taken out because they became Christians, have, after two years of faithful and patient waiting, been allowed to come back to graduate. Such happy girls they are! Parents' hearts do soften. This is a great encouragement to girls who are now going through times of persecution.

ENCOURAGEMENT IN THE SCHOOL

life and work comes to us constantly. When our senior class left us, most of the S. S. teachers and church workers were gone, and we wondered how their places were to be filled. But the junior girls have come forward to do the teaching in such a sweet spirit that we have been much pleased. The present senior class numbers over thirty and not one of them receives any financial help from the school, yet they seem as ready to assist in any of the work as any scholarship girls we have had.

LAOS.

MRS. C. H. CROOKS writes of a spring wedding at CHIENG RAI, April 10:

Most of my touring has been alone this year, as Dr. Crooks could not get away from the station. I do not enjoy touring alone, but it was either that or letting the people go without a visit. Perhaps you might think my leaving the Doctor alone without any one to look after his comfort not quite right, so I hasten to add that Auntie Green looks after his needs and those of the rest of the people on the place,

She is helpful in almost every way but weddings are her special forte. One day last week she presented herself before my desk and I knew from the deep air of mystery about her that the

WEDDING BELLS WOULD SOON BE RINGING.

So it proved, although she did not mention it at once. She remarked on the weather, passed from that to her adopted daughter, then to the servants of whom she had charge. After coming to the conclusion that they were all trials, she lowered her voice to a whisper and said, "Taking it all in all, Ai Jan is not so evil as he might be." Then I knew that Ai Jan was about to take nnto himself a wife and that Auntie Green had come to me about it, as he wonld be quite overcome with shame to do so himself. Ai Jan is a fine young man who was

EDUCATED IN THE PRINCE ROYAL'S COLLEGE,

a lad of promise, and the selection of a wife for him had often been on my mind. This choice makes all the difference in the world to these Laos young men, as indeed it does elsewhere. But it is especially true in Laos, where the woman has such a high standing in the home. I burst through all Laos circumlocution and asked who the fortunate girl was to be. It proved to be a young lady who was educated in the girls' school at Chieng Mai and had come up for a little visit to Chieng Rai, where she met Ai Jan.

The wedding had to be held at our honse, as the girl was away from home, and Auntie Green prepared the wedding snpper. The day of the marriage we decorated the parlor with orchids and roses and in one corner arranged a place for the bridal party, who were greeted with the strains of the wedding march. It was a beautiful scene, the bride so sweet and pretty and the bridegroom so dignified. Mr. Vincent performed the impressive ceremony. The supper was good and greatly enjoyed. I never saw any one who seemed to appreciate a little kindness as this dear girl did. To all those who helped she said, "I am not a little thankful, I am thankfnl up to the last limit." We are up in the mountain and expect to be here for the rest of the month. The heat in the city was dreadful. We should soon have been down with fever. We have no houses here, but with our tent and the aid of bamboo we can be fairly comfortable.

INDIA.

Dr. Anna M. Fullerton writes from Fatehgarh, May 6:

Our Dispensary is completed and the work is "humming." I feel a little apprehensive sometimes as to its future, but I can get things started and perhaps the Mission will be willing to continue the work when I must lay it down. There is plenty of work here to keep a large hospital staff occupied, could the Mission afford to have such an institution.

I suppose you have seen by the papers that we are having much

"UNREST" HERE IN INDIA.

An Anarchist plot has just been discovered in Calcutta to kill several of the government officials. Two Anarchists threw a bomb at what they thought was the carriage of an unpopular magistrate, and killed two English ladies in it. This led to a searching investigation, which resulted in about thirty arrests. A regnlar den of Anarchists was unearthed in Calcutta and six cartloads of combustibles—bombs, dynamite, etc.—fonnd. Through the confessions of those arrested much has been learned of a very widespread plan for a revolntionary demonstration. Even in this qniet town there is a good deal of talk among the people, and we have only native troops stationed here. There seems to be a resentment against the "British Raj" such as has not existed since Mutiny days.

WAR AND PESTILENCE

seem to be the order of the day in India. Smallpox is raging all around us and plague has again broken ont in our vicinity. I was called to see the wife of a prominent lawyer, but by the time I reached the honse the woman was dead, and about twenty-five of her women relatives and friends were gathered around her body in a close room, wailing for the dead, according to custom. This lawyer is an educated man, in fact, was educated in England, yet he was powerless in the attempt to prevent contagion by setting aside the customs of his people. Such facts make one feel that India is far from ready for self-government.

It is growing unbearably hot now on the plains. We are trying to hold out nntil the latter part of this month before going away for a few weeks to the hills. We sleep on our roof under the stars every night, for it is the only place we can get a breath of air! The stars help to remind us that we are cared for, notwithstanding the protests our spirits make against the infirmities of the flesh. We have a good opportunity, too, to make astronomical observations when we cannot sleep. Even the children learn the names of the different constellations. Rajah Bandy asked his mother one night to point out "O'Brien" in the sky, having heard us talk of Orion.

HOME DEPARTMENT

UNITED STUDY LESSONS, 1908-'09:

The Nearer and Farther East: An Outline Study of Moslem Lands.

Chapter II: The Social Evils of Islam.

I. Give reasons why there should not be missionary effort for Moslems.

II. Give reasons why there should be missionary effort.

III. Compare the Moslem's observance of the Moral and of the Ceremonial Law.

IV. Study Mohammedanism as a Daily-Life Religion:

(*a*) Attitude towards untruth and habitual practices.

(*b*) Immorality. (1) Effects, mental and spiritual, of seclusion and degradation of women. (2) Cruelties of divorce. (3) Polygamy.

(*c*) Slavery.

(*d*) Murder and assassination.

(*e*) Illiteracy and degrading superstitions.

V. Compare intellectual uplift of Christian and Mohammedan faiths.

VI. Read entire testimonies of Livingstone and of Mrs. Bishop, and extract from Sheikh Abd ul Hak.

Show pictures 3*a*, 4, 5*a*, 7*a*, 6.

INQUIRERS for the poem by Sir Edwin Arnold, "The Passing of Mohammed," referred to in September, should be informed that the poem cannot be found in the author's collected works. It was printed in *The Century* magazine of February, 1895.

A LITTLE "ROUSEMENT" FOR SECRETARIES OF LITERATURE

Everywhere the missionary plea now is *Educate and the workers and the money will come.* We believe this to be true, and realize that a wonderful educational force has been given us to use in our fine missionary literature. We may not all be teachers or preachers, but we can do much to enlighten our fellow-Christians by a thoughtful and prayerful effort to advance its circulation. The printed page may often be sent where the spoken word cannot go, and be used of God as His minister to win friends to His work.

Secretaries of Literature, what are your plans for the coming year? Have you informed yourselves about all our interesting, up-to-date, usable leaflets, free and otherwise,—literature fitted for every need and condition in the work of our auxiliaries?

The *Year Book of Prayer* has come to stay, and the more of these prayer calendars you can put into the hands of our devoted, praying women, the more you will be advancing the blessed cause that all of this work is intended to uphold and maintain.

What have you planned for *Over Sea and Land* this year? Teachers of Sunday-school classes and leaders of bands will always find the little magazine useful and stimulating, while a year's subscription to it is a welcome gift to a boy or girl for lessons carefully prepared or prompt attendance. It also serves as a delightful Christmas gift from parents, teachers or leaders. In this day of stories and pictures to attract children the magazine is providing those that are true records of adventure and heroism.

An important part of the Literature Secretary's work lies in developing the magazine habit among our women. Do you not sometimes feel that they have never been duly aroused to their real responsibility for our own WOMAN'S WORK? Because it is *our* magazine, representing us, our work and our workers, as loyal Presbyterian women we should rejoice to give it our hearty support. Surely there are yet many more earnest women in our great—I might now say greater—Presbyterian Church who will gladly invest fifty cents where the returns from the investment are so worth while. The reader of WOMAN'S WORK finds her own soul enriched by it, her society, church, and the magazine, too, are benefited, while the whole missionary cause is strengthened through the new inspiration given to our beloved missionaries when they know "the folks at home" are reading about them and following them continually with their interest and their prayers.

This literature work, because of its importance, calls for all our enthusiasm, intelligence and resourcefulness. Let us go to it with true devotion, that we may fulfill the expectations of our Master who has deemed us worthy to work for Him. May it never be said of us, "So much to do, so little done."

PHILADELPHIA. *Elizabeth Park Lee.*

VISITORS to the eighth floor of the Presbyterian Building are invariably impressed by the pictures, charts and comparative statements which hang in the corridors. One often hears the remark made, "I wish all the church people could see that!" Some of the most striking of these statements are embodied in the new set of postals, which show in telling illustrations "Our Responsibility," "Two Medical Fields," "Missionary Thermometer," "How Americans Spend Their Money," etc. The set of ten may be purchased for 10 cts.

THE cost of printing the *Annual Report* of the Assembly's Board is twenty-three cents. The postage for sending it out is sixteen cents. A nominal charge of twenty-five cents is made for these *Reports*, and the Board would be pleased if any friends who receive them and so desire would aid in defraying a portion of the expense. The section of the *Report* which treats of any particular country may be purchased for five cents.

SUMMER SCHOOL AT NORTHFIELD

Northfield was the goal toward which journeyed 419 enrolled representatives of eleven denominations, to participate in the Summer School for Women's Foreign Missionary Societies, held July 21-28. The spirit, "Speak, Lord, for Thy servant heareth," was evident from the opening service, when, following Mr. Moody's cordial welcome, Mrs. Chas. N. Thorpe described the gleaming of "His Star in the East" as she had seen it.

At the evening gatherings we learned of Dr. Scudder's hospital work in India; of Mrs. Labaree's experience of "What it means to be a Mohammedan woman in Persia;" of Dr. Vinton's work in Burma, and from Dr. Jones his reasons for believing in the evangelization of Korea within thirty years. Twenty-three missionaries were presented from China, Japan, India, Persia, Arabia, Korea, Siam, Turkey and Africa.

The presiding officers represented the various Boards, symbolizing that "Foreign Missions is teaching us a United Protestant Church at home." Daily Bible lessons by Mr. McConaughy or Dr. Holden preceded lectures on *The Nearer and Farther East*, given in Mrs. Montgomery's incomparable manner. Missionary meetings—object lessons for home gatherings—followed, and class-work in Mission Study under different leaders completed the morning schedules.

The dominating key-note of the Assembly was Educated Consecration. Denominational rallies showed registration of 55 Presbyterians, in whom glowed a sense of just pride in the conspicuousability of their leaders, Mrs. Thorpe and Miss Hodge. Gratifying also was the appreciation of the value of Woman's Work, shown by subscriptions coming from non-Presbyterians.

Brief testimonies to the power of these gatherings marked the closing exercises.

Mary W. Kerr.

THE SUMMER SCHOOL OF MISSIONS AT BOULDER, COL.

The second session of the Summer School of Missions of the Rocky Mountain Region, held at Boulder, Col., during the second week in July, was successful and inspiring. Much of this success was due to the efficient chairman of the committee, Mrs. Paul Raymond of Boulder.

This school has had a remarkable and characteristically Western growth. The first year, 1907, the meetings were carried on by Colorado speakers, with the exception of Mrs. Helen Barrett Montgomery and two missionaries. This, its second year, saw the programme enriched by many new names from various places, and the attendance more than doubled.

Charming Mrs. Montgomery again inspired us to new endeavor for missions, as she developed the new United Study book, *The Nearer and the Farther East*. She also gave a Home Mission address on "The City of the Future." Our beloved Mrs. D. B. Wells not only presented in a masterly way the Home Study book, *The Call of the Waters*, but also gave a helpful course of Bible study on "Prayer."

Miss Carrie Barge of the Methodist Board and our own Miss Grace Curtis Glenn proved helpful in their Daily School of Methods. Mission Study, Missions in the Sunday-school, Missionary Work for C. E. Societies, and also for Young Women's Societies, were some of the topics discussed.

Two conference luncheons, presided over by Miss Glenn, were successful and noticeable features of this year's meeting. Sixty-five young people sat down to the luncheon for C. E.'s, and eighty-five to that for members of Young Women's Societies. The Westminster Guild was well represented, our new State Secretary, Miss Anna McClintock, being one of the speakers.

Returned and active missionaries spoke of the needs of the American Frontier, Burma, Japan, China and the Indians. Dr. R. M. Donaldson, Field Secretary of the Rocky Mountain Region, Dr. John Inglis, formerly of China, and Miss Crawford, from the Nez Perces Indians, were from our own denomination. Dr. Howard Agnew Johnston gave two fine addresses, one on his missionary tour and one on "Fidelity in Stewardship."

There were 387 in attendance, 21 States and Canada were represented and 11 denominations, the Presbyterians leading with 141. The week was one long to be remembered, rich and varied in the missionary and spiritual food spread before us. If we have not returned to our work with renewed zeal and missionary enthusiasm, increased love for our Master and His work, clearer and more definite missionary information, it is not the fault of the leaders of this splendid Summer School of Missions at "Beautiful Boulder."

Katharine V. Silverthorn.

SUGGESTIONS

From Chicago:

A lady ordered some copies of the *Year Book of Prayer* to use as place cards for guests who were invited to dine with her.

A minister in Kentucky, sending us money for rent of stereopticon slides, adds a dime to the amount, explaining that a woman whom his wife paid for some work had returned this dime and asked to have it put with the missionary offering. If we were all as prompt in offering our first fruits, how it would improve the flavor of the rest!

With Korea meetings coming on next month, some of our readers may be interested to hear of an auxiliary meeting held last fall, at which the speaker was Mrs. E. F. Hall from Korea. The decoration and special souvenir of the gathering was called "The Korean Cholera

Cure." The "cure" was a black cat, cut out of paper. Mrs. Hall told of the native custom of pasting up a black cat to frighten away the rat which causes cholera. Those who received the souvenir were asked to put it up in a conspicuous place, so that people would ask questions and they could repeat what Mrs. Hall had said. To the seventy-five present at the meeting pretty girls distributed "kid-glove" oranges, the only orange grown in Korea. This served the double purpose of refreshing the guests and bringing out the girls.

A SPLENDID example! Who will follow it? One of our auxiliaries in Columbus, Ohio, convinced of the necessity of making equal quarterly payments, decided to pay each quarter to the presbyterial treasurer one-fourth of its annual contribution. If the dues paid during the quarter were not sufficient, some member advanced the balance. This plan worked so well that it is to be tried throughout Columbus Presbyterial Society, the individual societies borrowing the money at interest, if necessary, in order to make quarterly payments equal. If this plan were adopted by all, it would relieve the Assembly's Board of the heavy interest now paid on loans necessitated during the early part of the year.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

July 23.—At Vancouver, Miss B. P. Milliken from Japan. Address, care Dr. Chas. E. McGirk, Phillipsburg, Pa.

July 24.—At New York, O. T. Logan, M.D., from China. Address, 21 W. Broad St., Newnan, Ga.

August 1.—At San Francisco, Rev. W. B. Langsdorf from Japan. Address, care Dr. Tappan, Circleville, O.

At Vancouver, Rev. E. Wachter from Siam. Address, 135 W. 48th St., Minneapolis, Minn.

Aug. 5.—At New York, Rev. Wm. Jessup from Syria. Address, 126 Gates Ave., Brooklyn, N. Y.

Aug. 7.—At New York, Miss Jessie Scott from South America. Address, Thurmont, Md.

Aug. 11.—At New York, Rev. Henry White from Laos. Address, Vineland, N. J.

Aug. 12.—At New York, Miss M. H. Ransom from Japan. Address, Waverly Place, Nashville, Tenn

———.—Miss Lillian Wells from Japan. Address, 541 Lexington Ave., New York City, after Oct. 1.

Aug. 21.—At New York, Mrs. George Schwab from Africa. Address, 215 Miller St., Michigan City, Ind.

At New York, Rev. and Mrs. G. W. Van Horn from Japan. Address, Congleton, McLean County, Ky.

Aug. 28.—At New York, Dr. R. M. Johnston from Africa. Address, Academy Building, Canonsburg, Pa.

DEPARTURES:

Aug. 15.—From Vancouver, Rev. and Mrs. Chas. E. Patton, returning to China. Station address, Kochan, *via* Canton.

Miss Lulu R. Patton to join Canton Mission.

From New York, Miss Rachel Tolles, returning to Syria.

Aug. 22.—From New York, Miss Jane Tracy, returning to Allahabad, India.

From New York, Miss Donaldson, returning to Allahabad, India.

Aug. 25.—From San Francisco, Rev. Horace E. Chandler and Mrs. Chandler, for West Shantung Mission, China.

Miss Mary M. Harding, for West Shantung Mission, China.

Dr. James B. Neal and Mrs. Neal, for West Shantung Mission, China.

Rev. and Mrs. T. N. Thompson, for West Shantung Mission, China.

Rev. J. B. Cochran, Mrs. Cochran and three children, for Kiang-an Mission, China.

The Misses Agnes, Mary C. and Margaret Murdoch, for Kiang-an Mission, China.

Miss Cora Small, for North China Mission.

Rev. A. D. Hail, Mrs. Hail and daughter, for Japan Mission.

Aug. 30.—From Seattle, Rev. H. V. Noyes, D.D., and Mrs. Noyes, for the South China Mission.

Sept. 8.—From San Francisco, Rev. C. A. Glunz, Mrs. Glunz and three children; Miss Theresa M. Kalb, for the Philippine Islands.

MARRIAGES:

July 18.—At Van, Turkey, Miss Susan Norton of the American Board Mission at Van to Rev. C. C. Sterrett of West Persia Mission.

———.—At ———, Dr. Isabella Mack to Rev. Chas. E. Patton, both of Canton Mission.

DEATH:

Aug. 25.—In California, Mrs. Wherry, wife of Rev. John Wherry, D.D., of Peking, China.

RESIGNATIONS:

Rev. G. A. Landes, Curityba, Brazil. Appointed 1880.

Miss C. H. Cameron of Fusan, Korea. Appointed 1906.

SOME NEW FEATURES

Over Sea and Land begins its autumn campaign brimful of new ideas and suggestions. The Committee in charge of this magazine for children from 6 to 12 years ask every president of an Auxiliary Society to appoint a special secretary to have its interests in charge. These secretaries will find abundant material ready for their use in the very attractive circulars issued by the Committee. These circulars explain the scope of the magazine and its new feature of two series of hand-work, as well as its usual store of pictures, stories, puzzles, prizes, etc. The Sunday-school teacher who desires to instruct her class in missions, the mother who wants to start in her children a lifelong interest, will find here tools ready to her hand. And as the children so rapidly pass beyond the childhood stage, the clientèle of the magazine must be constantly renewed from the ranks of little folks. Circulars and other subscription material may be had from *Over Sea and Land*, 503 Witherspoon Building, Philadelphia, Pa.

The Force of Missions in a New China is a compact little compendium of present-day matters Chinese, written and published by the Rev. Ira M. Condit, D.D. In the foreword, which very briefly summarizes China and her people, Dr. Condit quotes the striking utterance of a former British Consul to China, Mr. Meadows. Seated on a stone block of the Great Pyramid, he remarked: "The Chinese started in the race of national existence . . long before this huge mound of stone was piled. They outlived their ancient contemporaries. They outlived the Persians; they outlived the Greeks; they have outlived the Romans, and they will outlive these Arabs. For they have as much youth and vitality in them as the youngest of young nations." Though extremely condensed, this attractive little summary gives a clear view of what has been accomplished by mission work in China. It has marginal illustrations, some striking comparisons with Chinese numbers and antiquity, and vivid incidents, such as that on p. 56. Giving weight to all that is said is the fact of Dr. Condit's forty-eight years of experience as a missionary to the Chinese. While the edition lasts the author gives the book to ministers and missionary societies. His address is 1300 Alice St., Oakland, Cal.

NOTES FROM HEADQUARTERS

On all the missions:—

Historical Sketch	10 cts.
Question Book	5 cts.
Schools and Colleges:	
In China and India, 4 cts. each; dozen,	40 cts.
In Siam, Africa, S. America, 3c.; doz.,	30 cts.
Medical Series ....each, 3 cts.; doz.,	30 cts.
Home Life	2 cts.
Illustrated Programmes.....per doz.	5 cts.
Hero Series	2 cts.

The following helps are permanent and may be obtained from all Women's Boards—

The Year Book of Prayer, 1909	10 cts.
A Visit to the West Africa Mission....	10 cts.

Mission Study Series No. 1:—
Via Christi, Introduction to Missions,
Lux Christi, India,
Rex Christus, China,
Dux Christus, Japan,
Christus Liberator, Africa,
Christus Redemptor, Island World,
Gloria Christi, Social Progress.
Each, postpaid, cloth, 50 cts.; paper, 30 cts.

Mission Study Series No. 2:—Same price as No. 1.
The Nearer and the Farther East.

For Children.—

A Cruise in the Island World	20 cts.
In Circles of Light	20 cts.
Springs in the Desert	20 cts.

The Foreign Board issues a set of paper maps, costing fifty cents. Our Stations are all located on these maps.

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10.30 o'clock. Prayer meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

Prayer-meeting, Oct. 20. Topics: *Our Publications. Persia.*

It will come as a veritable calamity to those who know her that Dr. Frances Cattell is obliged to leave Soochow and return to America. She comes for family reasons, and will succeed her recently deceased and lamented sister as Resident Manager of the Margaret Louisa Home in New York City. The loss to Tooker Hospital and to the Central China Mission is very great. Yet the duty was clear. Her sisters needed her.

Miss E. P. Milliken, Principal of Bancho School, with Mitani San, a teacher, has arrived for a brief stay in the homeland. These ladies represent advanced Christian education in Japan, and are not without distinguished honor there. Let us welcome them as Envoys Extraordinary, and not expect them to work while here for a rest.

The Special Edition of this Board's *Report* is not going fast enough. General Assembly compels our Assembly's Board to send a copy to every minister, entailing great expense. If they think the clergy *must* have one, how necessary it is that any woman who is trying to carry the gospel to every creature should have this treasure of information? "But it isn't worth a postal?" you say. If you really think so, it isn't—to you. Send for it for your more intelligent neighbor.

Our recent loss in the death of one of the veteran Punjab missionaries, Mrs. Calderwood (see September Woman's Work), sends us to her last letter, received in December, to reread her happy faith in the rewards of zenana work and her moving description of the ravages of the plague.

Another death—this one on the home field—is that of Mrs. Wm. Dugdale, an earnest, efficient president of Baltimore Presbyterial Society till her removal to Indianapolis in 1890. Her beloved Woman's Work has kept her in close touch with us during all these years. She died June 23, and was brought to Baltimore for burial.

ANOTHER new missionary, Miss L. R. Patton, who sailed from Vancouver Aug. 15 *en route* to Canton, is sister of the Rev. C. E. Patton of Yeung Koug, who receutly married Dr. Isabella Mack of Canton. Huntington Presbyterial Society proudly claims Miss Patton as its missiouary.

WHAT about the subscription letters? A monthly letter from the country under consideration can be had for any society uuder the Philadelphia Board if some one will send address and twenty-five cents. Newspaper reporters need not reply.

Schools and Colleges in Persia is the last number issued in the new Educatioual Series.

PLEASE notice that *The Nearer and Farther East* is listed in our Catalogue of Publications, printed January, 1908, as *The Moslem World—Siam, Burma, Korea*, which we were told at the time would be the title. Price, 30 cts. *The Moslem World* is the book published by the Y. P. Forward Movement at 35 cts. We can supply both.

THE Annual Meeting of the Women's Society of Foreign Missions of the Synod of New Jersey will be held on October 15 in the Second Church, Rahway, N. J., from 10 to 12.30 o'clock. Devotional meeting at 9.30 A. M.

From Chicago.

Meetings at Room 48, 328 Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

IN the absence of many of the regular attendants at our Friday morning meetings, we have been blessed and cheered by the presence of friends from a distance. Mrs. E. M. Davidson, faithful and efficient Secretary of Literature for Montaua, has met with us several times. Mrs. Talcott from Bozeman brought a loving greeting from her auxiliary. Mrs. Newcomb from Keokuk and Mrs. George Harnagel from Des Moines have also beeu welcome visitors.

BEFORE this number of WOMAN'S WORK reaches its readers, Room 48 will have changed its location to 328 Wabash Avenue. A larger, quieter Assembly Room will be one of the advantages of the change.

MRS. D. J. FLEMING writes from Lahore, India: "A little loan library has been started within the city walls by the students of Forman College. A number of friends are sending us good pictures for the college walls. This does help. Last month we were able to hang a well-framed photograph of Abraham Lincoln in the law class room." Who covets the privilege of adding a favorite book or the picture of another great leader to these growing collections?

MISS GRACE GLENN, our traveling Secretary for Young People, reports most inspiring summer assemblies. More than three hundred were present at the Summer School of Missions at Boulder, Col. At Cascade, Col., college women from Moutana, Nevada, Arizona, New Mexico, Colorado, Texas, Kansas, Arkansas, Missouri, Nebraska, North and South Dakota were in attendance. These are surely encouraging signs of the times!

OUR latest leaflet, *The Wonderful Story of Christian Missions in Korea*, a 35-page leaflet, profusely illustrated and telling the results, conditions and outlook as described by such missionaries and travelers as Dr. Gale, Dr. Underwood, Rev. Ernest Hall, William T. Ellis, Dr. Kittredge and others. You cannot afford to do without it. Price, 8 cts. Two new leaflets on Mohammedanism—*Little Daughters of Islam* aud *Mohammed, Founder of Islam*, 2 cts. each.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

AS the time comes around for resuming work, we wish to remind Band leaders and Junior Superintendents that many helps are issued by our Board. A visit to our Literature Room is, when practicable, the best way to make use of the help offered. Letters come next to visits. They will be promptly answered.

LEAFLETS on Persia: *Fidelia Fiske*, 3 cts.; *Mahmud, a Persian Story, Dr. Asahel Grant, Persia, a Dialogue*, each 2 cts.; *Selby of Marbeesho*, 1 ct.; post cards, 6 cts. per dozen.

NEW: *The Wonderful Story of Christian Missions in Korea*, 8 cts.; *How to Use The Nearer and Farther East*, 10 cts. A set of 24 half tone pictures, with descriptions, illustrating the various chapters of *The Nearer and Farther East*, and the children's book, *Springs in the Desert*. These cost only 25 cts. per set aud are almost essential to a clear understanding of the books.

THE *Year Book of Prayer* for 1909 is ready for distribution. We are hoping for many and large orders which shall far exceed those of 1908.

THE regular monthly prayer-meetings in the Assembly Room, 156 Fifth Avenue, will be resumed with the first Wednesday in October. Miss Montgomery of Hamadan, Persia, will be with us at that time, and we trust that mauy will take advantage of the opportuuity to hear her.

From St. Louis.

Meetings the first and third Tuesdays of each month at 10 A. M., at Room 601, Equitable Bldg., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

OUR Father gives many special blessings to those who work in His vineyard, and one of these is the companionship of His children, our fellow-workers. This came home to us receutly with unusual force. The first Tuesday in September came on the first day of the month, and this happened to be the seventy-ninth birthday of our dear Mrs. D. A. Biggers. There were congratulatious and best wishes, and in the afternoon a very few of the oldest friends quietly dropped in at her home. Mrs. Biggers is one of the uost regular and faithful members of the Board of Managers, and has long been a member, sometimes the chairman, of two of the most important committees, those on Nominations and Hospitality, both of which bring iuto play her peculiar abilities for finding capacity in other people and for making

them feel at home. Many of our missionaries will recall with affection Mrs. Biggers' home and her "Chamber of Peace" where she mothered them. We hope for many more peaceful and happy years of her life and service.

Arkansas Synodical Society will hold its meeting at Benton, Ark , Oct. 23d and 24th. The Executive Committee will meet Oct. 22d, at 4 P. M. Those intending to be present will kindly communicate with Mrs. I. A. Gaither.

Oklahoma Synodical Society will meet at Ponca City, Okla., Oct. 7th, 8th and 9th. A large delegation is expected and a good programme is promised.

Missouri Synodical Society will convene in Neosho, in Carthage Presbytery, on Oct. 14th and 15th, the first being the day devoted especially to Home and the second to Foreign Missions. A request is made by the president for a full representation from each Presbyterial Society.

A long and interesting letter came during the month from Mrs. Browning of Chile. She tells of the increasing usefulness of the Instituto Ingles and the ever-widening influence of its students. Copies of this letter were sent out to the societies supporting Mrs. Browning.

Half the fiscal year is past and so much undone! Let us work and pray and give with all our might, so that at the end of the year we may have met our pledges and have a little over for dear Mrs. Barrett's house, which she needs so much. We never know what we *can* do till we try!

From San Francisco.

920 Sacramento St. Meeting first Monday of each month at 10.30 A. M. and 1.30 P. M. All are invited. Executive meeting third Monday at 10.30 A. M.

The mother of Margaret and Henry Woo was married from our Home to a Christian. After a few years the father took his family to China to visit his parents; he died there from the plague, and the mother returned to the Mission Home only in time to die, after giving her children to the missionary. Henry could only remain a few years, as the Home was opened exclusively for girls. A fine man, assistant of Mr. Laughlin, was about to return to China, and he kindly took Henry with him, to be placed in one of our Mission schools. In a recent letter to Miss Cameron Henry says:

"I hope you can state in your next letter whether the Board will be able to raise enough funds to keep me going to school next year, and if they cannot I will work instead of going to school during the second semester, as I do not mind working at all. I sometimes think it would be well to keep on working and not go to school at all, but others advise me to go to school, as I was sent back to China for the main purpose of studying; the sooner I get through studying, the sooner I can begin supporting myself, and not only myself, but also help my sister along in the best possible way."

The sister Margaret and Ah Lon, our most advanced scholars, were admitted to the public school in Oakland and made fine progress. In San Francisco they cannot be thus admitted. Our Legislature, two or three years ago, passed a law that no Chinese, negroes or Indians should be admitted to our public schools. Mr. Riconvieri, the popular president of our Board of Education, insists that the law shall be obeyed, even while in the district which includes our Mission Home the children of many European aliens, of various grades of character, enjoy all the privileges of the school; meanwhile the Chinese are heavily taxed.

The Secretary of Special Objects, Mrs. H. C. Morris, has received a letter from Secretary Brown of the Board of Foreign Missions urging that societies should pledge their support to Mission Stations rather than to missionaries.

It is hoped that Dr. Merwin will soon be able to serve as Field Secretary for the Occidental Board.

Our Secretary of Baby Bands reports two hundred and fifteen new members during the year. Membership fee, one dollar.

Receipts of The Woman's Foreign Missionary Society of the Presbyterian Church for August, 1908.

By totals from Presbyterial Societies.

Huntingdon,	$337.56	Pittsburg,	$3.62	Total for August, 1908,	$370.48
Lackawanna,	5.00	Washington,	2.50	Total since April 1, 1908,	29,359.41
New Brunswick,	6.80	Miscellaneous,	15.00	Special Gift to Missionary,	$5.55

(Miss) Sarah W. Cattell, *Treas.*, 501 Witherspoon Building, Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest for August, 1908.

Butte,	$40.00	Corning,	$119.55	Grand Rapids,	$20.00	Springfield,	$1.50
Cairo,	14.00	Dakota,	11.00	Hastings,	36.00	Winnebago,	81.00
Cheyenne,	12.00	Detroit,	30.00	Ottawa,	97.00	Miscellaneous Gift,	25.00
Chicago,	709.94	Duluth,	10.00	Total,			$1,261.97
Chippewa,	14.11	Fargo,	40.87	Total from April 1 to Sept. 1, 1908,			23,588.59

Mrs. Thos. E. D. Bradley, *Treas.*, 40 E. Randolph St., Chicago.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for August, 1908.

Albany,	$97.00	Hudson,	$10.00	Niagara,	$194.25	Westchester,	$55.00
Buffalo,	6.00	Long Island,	38.84	Syracuse,	82.41	Miscellaneous,	8.07
Cayuga.	22.00	Lyons,	1.00				
Champlain,	3.00	Newark,	45.00	Total,			$1,623.13
Geneva,	164.00	New York,	896.56	Total since April 1,			16,322.33

(Miss) Henrietta W. Hubbard, *Treas.*, Room 818, 156 Fifth Ave., New York.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for August, 1908.

Amarillo,	$20.00	Mound Prairie,	$15.10	Miscellaneous,	$20.00
Ft. Smith,	11.30	Rio Grande,	7.50	Total for month,	$105.55
Ft. Worth,	6.65	Solomon,	25.00	Total to date,	$4,909.91

Mrs. Wm. Burg, *Treas.*, Room 601, Equitable Bldg., St. Louis, Mo.

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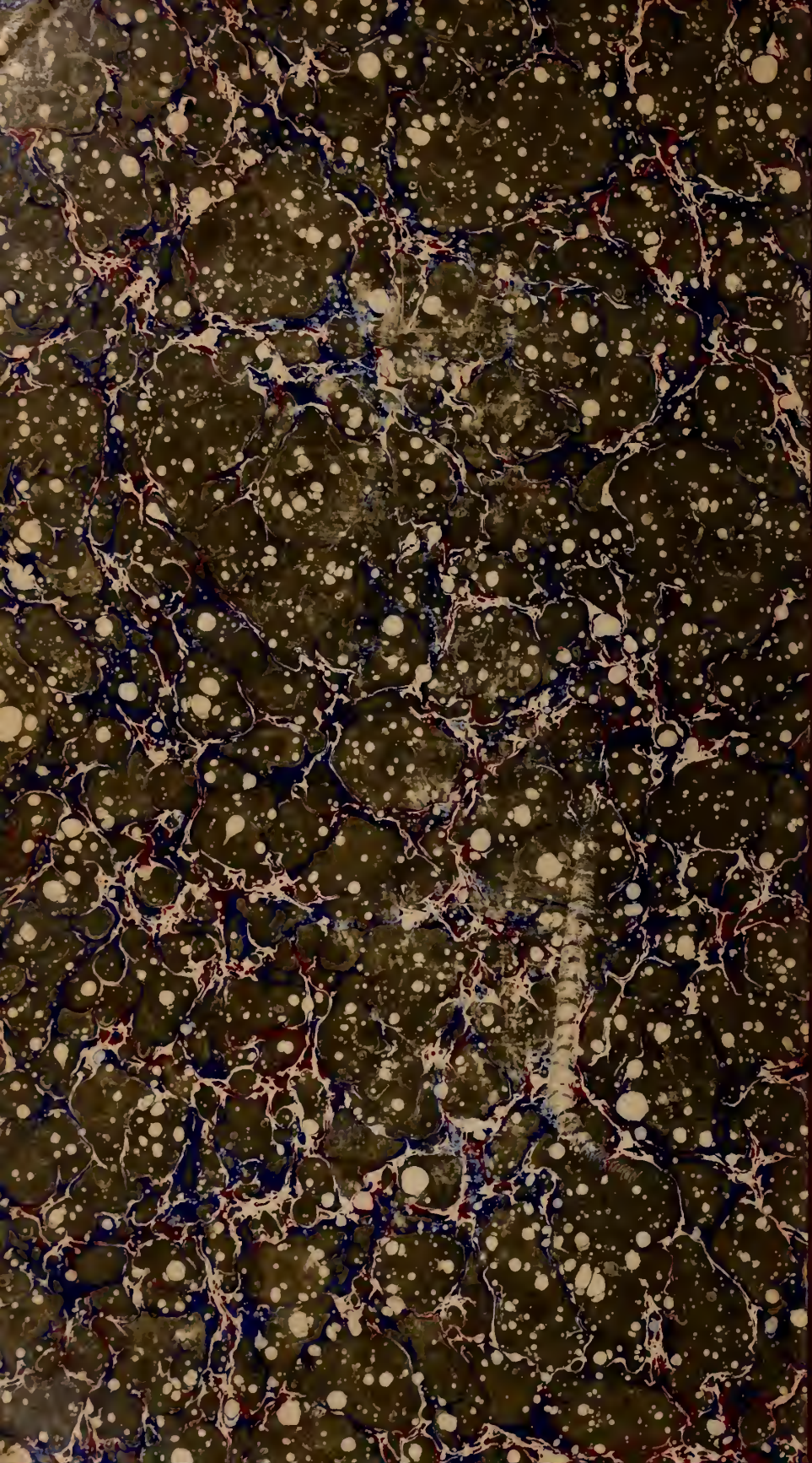
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